

The Mutual Duties of Magistrates and People.

A
S E R M O N,

Preach'd in the CHURCH of
St. Mary Redcliff,

IN THE
CITY of **BRISTOL,**

On the 29th Day of *MAY*, 1721.

BEFORE THE
Magistrates of the said City;
And Publish'd at their Desire.

By *JOHN GIBB*, A. M. Prebendary of
Bedminster and *Redcliff* in the Cathedral-Church of *Salum*; and
Vicar of the Parish-Church of *Bedminster*, with it's annexed
Chapels of *St. Thomas* and *St. Mary Redcliff*, in the City of
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St. *Paul's* Epistle to the *Romans*,

C H A P. xiii. V E R. 6, 7.

For, for this Cause pay you Tribute also: for they are GOD's Ministers, attending continually upon this very thing.

Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.



THESE Words contain a strict Injunction to CHRISTIANS to pay readily what is due from them to their MAGISTRATES, with the Reason of it. The Design of the Christian Religion is to improve Men in all Virtue; to make them practise it more perfectly, and from purer Motives than People can have from the *Light of Nature*. And therefore, since by that we are bound to be just, or to render every Man his Due, least of all ought we to fail in this to the Civil Magistrate, who hath an undoubted Right to

the *Taxes*, to *Honour*, *Respect* and *Obedience*; these are as much his Due, or Right, as any thing else is any other Man's: For, **MAGISTRACY** is the **INSTITUTION** of **GOD**; Rulers are his Servants, his Deputies and Vicegerents, to preserve Peace, Order and Righteousness: This is the Magistrate's perpetual Business, to which he is to attend continually; and therefore he ought not to be denied that *Tribute*, *Honour* and *Obedience*, which are due to his Office.

THUS the Words command Christians to perform their Duty to Magistrates in general, whether they be Supreme, or Subordinate; and therefore we ought to understand them as belonging to Sovereign Princes in the highest Degree; but yet as applicable to the meanest of those who are vested with Publick Authority; and the same Duties are incumbent on the People to such, tho' of an inferiour Order. For, tho' the Head, as being the Seat of Wisdom, and having the Direction of all the Members of the Body, is justly accounted more honourable, and is more to be taken care of, or respected, than the outward Members, which are made only to be subservient to it; in like manner, tho' Subjects are to pay the Duties here requir'd, most especially, and most eminently to Princes; yet they are likewise due, in a lower degree, to Magistrates of a lower Form; they being, as it were, the Hands and Fingers of **MAJESTY**. I may therefore, agreeably to the Design of the Apostle here, represent the Duty of Christians to their Governours in general, with the Grounds of it; and I shall not think that I wander from my Subject.

ect, if what I say be just and pertinent for Magistrates of a lower Degree, as well as for Sovereign Princes, and the Duty of Subjects to them.

THE Method I intend to observe, is this :

I. I SHALL endeavour to explain the Original and Institution of MAGISTRACY; and shew in what Sense Governours are GOD's Ministers, as they are here said to be.

II. I SHALL shew the Design of their Institution, in which they are suppos'd to be always employ'd, *attending continually to this very thing*; namely, that they may do Good, protect the Innocent, and punish the Evil-doer.

III. I SHALL explain the Duties here required of the People, and shew how unworthy it is in them to deny these to their Magistrates, and how unsuitable, not only to Christianity, but to common Gratitude, and indeed to their own Interest.

THIS is accounted a nice Subject, and rarely to be meddled with; yet, I cannot imagine why it should be thought either more *abstruse*, or more unsuitable to this Place, than the Duties of Parents and Children, of Masters and Servants, or of other Relations of Human Life. The Relation of Magistrate and Subject, or of Governour and being governed, reaches as far as any other. All Mankind have generally been in one or other

ther of these Conditions, and many of them in both, in different Respects; and where we have the Example of an Apostle in declaring the Duties of such Persons; and take care withal to think and speak the Truth, which we should always study to do; but especially in this Place, there can, one would think, be neither any great Fault or Error in explaining this, more than other Duties of Religion.

First, THEN, it is here said, That Magistrates are the Ministers of GOD; from which Expression some have concluded, that Sovereign Princes have a *Divine Hereditary Right* to govern their Dominions, altogether independent of any Human Establishment; as if they were entit'led to this in another manner than any Man beside is to any thing that belongs to him; as if there had been an expresse Revelation from GOD, and a particular *Designation* of such Persons and Families to that Office; and that the Laws or Rules agreed on by Men had nothing to do in it, either to establish it to such a Person at first, or to direct the Conveyance of it afterward. Now, all this is a great Mistake; for tho' GOD did thus particularly make choice of *Saul*, and afterwards of *David*, and of several of the Kings of *Judah* and *Israel*, yet this was not practis'd toward all them, nor was it ever done in any other Nation. In all others, and even in these too, whatever way the Sovereign Power came to be settled at first, the Exercise and Enjoyment of it was confirm'd and determin'd in each Country, by the same Laws or Customs that secure inferiour Men in their Right.

Rights. It is indeed by the Providence of *G O D* that any Event whatsoever comes to pass, and therefore 'tis by it *that Kings reign, and Princes decree Justice*; or, that subordinate Magistrates exercise their Power, according to the Limits of their Jurisdiction. But this is far from being a Foundation for what they call a *Divine Hereditary Right*; that seems to imply, that they who have such a Right, were appointed immediately by *G O D*; and not only they, but their Posterity, in all Generations, without it's being possible for a People ever to be reliev'd, how much soever their Princes acted contrary to the End of their Office; and tho' they never shew'd any authentick Proofs, such as *Miracles*, or *Messages* from Heaven, to assure the People that *G O D* had appointed them; which might very well have been expected, where *G O D* is said to do any thing immediately.

ALL then that is to be understood by this Expression, *the Ministers of G O D*, is, that Princes, and other inferiour Magistrates or Governours, (for they are both spoken of here alike) that make it their Endeavour to answer the End of their Office; namely, to protect Innocence and Right, and to punish Iniquity and Wrong, are, in so doing, the Ministers or Servants of *G O D*. It is agreeable to the Will of *G O D*, that there should be such a Subordination among Men, for the sake of Peace and Righteousness; and they, who in their Stations promote these most, are his most proper Ministers; since they both act conformably to the Directions that he hath given, and resemble Him who is the Great
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GOVERNOUR of the WORLD, as his Deputies, by carrying on the same gracious Purposes that he loves to advance everywhere. It appears, both from *Scripture* and *Reason*, that it is the Will of *G O D* there should be Order and Government; but it cannot be said, that he has determin'd particularly the Form of Government, so as to make all other Forms unlawful; and much less, that he hath fix'd the particular Persons, or their Descendants, to be his Ministers, who are to govern in each Place; this he hath left to the Choice and Determination of Men; namely, of each Nation for it self. If any inferiour Magistrate be outed of his Office, as having serv'd the full Time in which by Law he was to have continued; or, if by Law he be declar'd uncapable, and either not admitted, or legally depriv'd: in all these Cases no Wrong can be suppos'd to be done to him when those Honours and Services are not paid him, which, in effect, were only due to him as in such an Office, and which of Right belong to him that is possess'd of it according to Law. And it were no less unreasonable for such a one, for Instance, who had been Mayor of a City, but was out of his Office; or, for his Son, who, perhaps, was unqualified, and never admitted, to claim a Right to the Honour and Profits of the Mayoralty: this, I say, is as unreasonable as it is for another who had once an Estate belonging to him, and to his Family, to claim the Enjoyment of it, after it had been sold or convey'd fairly and legally to another. As such can have no Human Right in such a case, if they have a Divine one, they ought to prove it by *Miracle*, or by an immediate
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and express *Declaration* of the Will of G O D about it, and not by a vain Pretence of this without Proof.

I HAVE been the more plain and distinct in explaining this Matter, on account of the Dangers we have been threatned with from the *Groundless Pretences* of a certain Person to this *Hereditary Divine Right*; by which he would not only destroy His MAJESTY's most just and undoubted Title, but entail *Popery* and *Slavery* upon us. An Allegation that hath such a Train of *Mischiefs* necessarily attending it, had need be well attested before it be admitted. It is what we cannot be blam'd for at least, for being loath to receive; nor for enquiring strictly into the Proofs of; because we shall have great and just Cause of Sorrow, if it were found that there were any Solidity in them; namely, that we must resist him who has the Right, or yield to him to our utter Undoing. But, G O D be prais'd, the Righteous Title is so combin'd with our own Happiness and Security, that they are inseparable. For, as it can never be imagin'd, that a People should give their Magistrate a Power and a Right to destroy them; neither can it be affirm'd (without *Blasphemy*) of G O D, that he does it. The *Divine*, as well as *Human Right*, belongs to him who is legally establish'd, and who takes care to discharge the Duty of his Office, by protecting Innocence and Right from Violence and Wrong: But this will farther appear from explaining the

Second HEAD I propos'd; namely, To shew what the Design of the Institution of Magistracy is.

Now, that is plainly to preserve Peace and Order, and Righteousness, among Men. In this corrupt State, in which Men are; we are not led by Reason and Equity, or the Law of GOD, but by our own unjust Desires, and wicked Passions: and therefore there could be no Safety to any one, either for his Life, or for any thing he possess'd; if there were not some set over others, whose Business it was to protect those that were willing to be quiet, and to punish and restrain the *Evil Doer*..

So great is the Necessity of this, that no Society can be without it. Even where a Multitude joyn together to rob other People, they must have some Order and Government among themselves; by which they may be preserv'd from doing Hurt to each other: otherwise such Confusion would arise, as must needs scatter and disperse them. Now, because not any one Man hath more Power in his own Person than another; *the People, or they who are governed*, agree to assist their Ruler in executing those Rules, or Laws, according to which they are to behave themselves: And he is to have all the Help that the Inferiours can afford, for securing the Innocent, and punishing the Guilty.

THUS the Governour hath the Hearts and Hands of all that are under him, to order and direct them for the Benefit and just Security of any one, against another:

ther: and for the Protection of the whole Community, against a foreign Enemy. A Magistrate is like the Master of a Ship, who is not only to keep every one in it quiet, in his own Place and Business, and so as to do no Evil to another; but, is likewise to direct the Course of the Vessel; to preserve it from Rocks and Sands, or any other Dangers: and is in all this to be assisted by the Strength and Skill of all that are in the Ship with him. In effect, a Magistrate's Work and Business is more useful and difficult; and therefore requires more Abilities: and it is reasonable it should be recompenc'd with more Honours and Advantages than the Employments of other Men. Other Men have only each their particular Task or Business allotted them; and if they exercise themselves well in that, they have nothing more to mind: whereas a Magistrate is an Overseer of all that are under him; he has not only his private Family, and the particular Concerns of it, but the Affairs of every one in general under his Consideration: so that the Subject of his Thoughts and Care is much wider, and more extensive, than that of other Men: He has need, therefore, of a superiour Understanding, Diligence and Capacity, suitable to so great an Undertaking: He ought to exceed other Men in these; but especially in Integrity and Vertue, as his Station is more eminent, and his Behaviour of a wider Influence.

THERE are many great Virtues that must conspire to render a Man fitly qualified for the Office of a Magistrate; whether of an higher or lower Form: from

which it will appear, to what excellent Purposes this Office was instituted, and what unspeakable Benefits redound to Men from it, where Persons duly accomplish'd, and well inclin'd to the Performance of their Duty, are legally vested with it.

1st, SUCH should be Men of Prudence and Integrity: This is the Character that *Moses* gives of them in *Deuteronomy*, Chap. 1. Verse 13. *Take ye wise Men and Understanding, and known among your Tribes, and I will make them Rulers over you.* And it was the Opinion of his Father-in-Law, *Jethro*, *Exod.* Chap. 18. Verse 21. *Moreover thou shalt provide out of all the People Men, such as fear GOD, Men of Truth, hating Covetousness, and place such over them to be Rulers.* It is evident, from the Extent of their Care, and the Variety of the Matters they are concern'd in, that they must be Men of more Thought and Consideration than others; if they be Ignorant, or Unexperienc'd, they shall not be able to discern *Truth* from *Falshood*, *Right* from *Wrong*, and consequently shall be incapable of giving a true Judgment, especially in Cases that are Intricate. And tho' it is not to be expected, that every inferiour Magistrate should have so perfect a Knowledge in the Law, or in difficult Points of Justice, as Men that have been all their Lives bred and accusom'd to it; yet, every one who takes this Character upon him, should have as much Skill as is ordinarily sufficient for the Matters that can readily come before him. But, even where Men, by reason of their want of Education, or of Natural Parts, fall short of others, as to
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their Knowledge, if they be endowed with a sincere Probity, and Uprightness of Temper, this will abundantly compensate it. In the generality of Cases, any one of the lowest Capacity may see on which side the Right lies; and if he have a pure unbiass'd Heart that will teach him to determine it that way. We much oftner go wrong; and do, or judge amiss, from a *Perversness* of *Disposition*, from some wicked *Pl*y, or *Byass*, that is upon our Minds; than from a want of Knowledge, or a Difficulty of finding out where the Right is. And, tho' it be not always possible to attain that height of Understanding that one may desire, or that would be useful: yet it is in the Power, if it be in the Inclination, of every the meanest Man; to be as sincere and upright as any other: However, it is best where both these are in some degree united, proportionably to the Eminence of the Man's Station and Office.

A SECOND Qualification of a good Magistrate, to enable him to answer the end of his Office, is, that he be a Person of great Courage, and Constancy of Mind. This, likewise, is part of the Charge of *Moses* to those whom he made Judges, *Deuteronomy*, Chap. 1. Verse 17. *Ye shall not respect Persons in Judgment, but you shall hear the small as well as the great; you shall not be afraid of the Face of Man, for the Judgment is GOD's.* I know not any Quality that renders a Man greater in himself, and more worthy of Esteem, than this does, whatever his Condition be; but it is absolutely necessary to the right Discharge of this Office of a Magistrate. If a Man be of a weak pusillanimous Temper, that tho' he

he be convinc'd in his Conscience, that such a one hath the Right, but that the Wrong-Doer is a Man of Power, or of Fierceness; that it is dangerous to disoblige him, and is afraid of him; such a one is by no means fit to be a Magistrate. When he is satisfied in his Mind; he ought to follow the Determination of that, without regard to any one. Truth and Righteousness should be more to him, than all the World. And, providing he keep strictly to these, he should not care where it pinch'd; whether it was Friend or Foe; a Man of Power, or one of no Might. A good Man in such a Post will rejoyce, when he hath an Opportunity of *Bearding* a powerful Oppressor, and delivering the Oppressed. Thus *Job* says of himself, Chap. 29. Verse 17. *I brake the Jaws of the wicked, and pluck'd the Spoil out of his Teeth.* Indeed, there is nothing more agreeable to this high Trust, and the Design of it; for that is, as I have shewn, to protect Innocence, and to punish the Guilty. But how can he do this that *sneaks*, and is over-aw'd? Being by the Nature of his Office to be assisted by all below him; he ought to look upon himself as so much stronger than any Individual: and that therefore he is not to be sway'd or mov'd from what he judges right, by any thing they can say or do. But if he was not so Powerful as the Wrong-Doer, he should yet be firm; and remember, as *Moses* saith here, that *the Judgment is GOD's.* He that stands up for Truth and Righteousness hath the Almighty on his side; for these are what he at all times hath espoused, and declar'd himself for. Nor has he occasion for the Exercise of this Vertue, only in the Discharge of his Duty

to Inferiours; it is no less necessary to him in all the Dangers that threaten the Community from without: in all these, he who is the Head is to diffuse Spirit, Life and Vigour, into the Body; otherwise it will droop, and become a Prey to the weakest Assailants.

A THIRD Thing very necessary to a Magistrate for attaining the End of his Office, is, that he be a Man of universal Probity of Manners in his own Private Life. Every Man, how high soever his publick Station may be, and how great a Share soever, the Publick may require of his Time and Thoughts; hath likewise a private Character, which he ought to adorn, as he is a Man and a Christian. As such, every one is oblig'd to regulate his Thoughts, Words and Actions, by the Law of God; to practice Piety to GOD, Justice and Mercy to Men, and Temperance and Sobriety to himself. Now, he who neglects these, or acts contrary to them in his private Behaviour; can never be a good Magistrate, whatever Accomplishments, Natural, or Acquir'd, he be endowed with besides. Tho' his Behaviour as to these, be only that of a private Man; yet, being set on high, what he does of this sort, is expos'd to publick View. His Actions, or Temper, or Conversation, is not like that of meaner Men; what they do, is as if it were in the Dark; it is never seen, or taken Notice of, by the greater part of Men; it can only be observ'd by those that know them; to others they are as if they were not, as if they were dead: But for him, his privatest, and most retir'd Words and Actings, and even his Looks and Motions, are strictly minded,
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and enquir'd into, and are blaz'd every-where; and according to the Eminence of his Station this is done, more or less; so that Reports pass of him, good or evil, every-where, and about every thing. Now, the Impressions that are thus made in a People of their Ruler, are of the utmost Importance, both to him and them. A Magistrate, who in his own Department keeps strictly to what the Law requires, can with the more Assurance oblige others to the like Practice; whereas, when his Heart tells him that his own Life is irregular; that he is inclin'd to the same Vices, which by his Office he is bound to punish and correct in others, it will strike a great Damp upon his Spirit in the Execution of it. With what Countenance can a Judge, (if he be notorious for his Injustice in his private Dealings) give Sentence against a lesser Criminal than himself? How can a Justice of the Peace punish Drunkenness, or Lewdness, or Cursing, as he is requir'd to do in others, if he be conscious of the like Crimes in his own daily Practice? Besides, their Inferiours knowing the Faults of those above them, look upon them as an Encouragement for them to do the like; so that it is both a weakening the publick Authority, and the direct way to encrease the Insolence of their Inferiours, and bring themselves and the Laws into Contempt. On the contrary, a Magistrate, who is a Man of Vertue and Probity, being sensible that he is set over others to make them such, he will keep a strict Watch over them; but a much stricter one over himself. He will let them see, that he requires nothing hard for others to do, by exemplifying it in his own Behaviour. His Example
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will have a greater Efficacy to bring his Inferiours to the like Practice, than all that could be done by Terror or Rigour, without it. It gives Strength and Authority to his Commands; it inspires his Inferiours with a Reverence and Respect for him; and with an Emulation to follow so fair a Pattern. It makes the Business of such a Ruler easy; by engaging his People to their Duty, in the sweetest and most obliging Manner; which is to do as he has done before them.

THE last Quality that I think chiefly desirable in a Magistrate, is, that he have a sincere Kindness and Good-will to his People; such as a Father hath commonly to his Children, and a Shepherd to his Flock: that he delight in their Welfare and Prosperity; that he make it his chief Care and Study. This, certainly, is as necessary as any of the former. For, as whatsoever Advantages a Man hath for doing any thing, if he have but little Heart or Inclination to do it; they cannot signifie much: So, whatever Accomplishments a Man be endowed with, to fit him for this Office, little can be expected; if there be not an hearty Zeal and Concern for the good of those under his Care. On the other hand, Love, and an earnest Desire of Peoples Good, which is the Consequence of it; is so Industrious, that it hardly ever fails of Success.

THIS is it that fills the Father's Head with Care and Solitude for his Children; and puts him upon an indefatigable Diligence, Day and Night, in prosecution of their Benefit. It is this that engageth a faithful Shepherd to a continual Attendance on his Flock: That makes him not bethink the Scorching Heat by Day, nor the Frosty Dews by Night: That makes him ever attentive and thoughtful how he may provide for them; by leading them to the sweetest Pastures; by watching against Dangers, and encountring the Wild-Beasts that would devour them. Thus the Care and Love of a Father to his Children, and of a Shepherd to his Flock, are the most usual, as well as most lively Representations of that, of a good Magistrate to his People. This Principle, if it be really in him, will inspire him with Methods for their Happiness, and with a Diligence in prosecuting them; such as he should have been utterly incapable of, whatever Virtues or Endowments he had besides, if he was destitute of this.

IHAVE now shown how, or in what sense, Magistracy or Government is an Institution of **GOD**; and that Magistrates are his Ministers. He may be said to have instituted, or appointed it, as he hath; whatever is Just and Reasonable, and conducive to the good of Mankind: Not that he hath enjoyn'd any one particular Form of Government, that it and no other should be used; for, then it were a Sin for any People to be under a different Form of Government; which, I think, never any one yet said: And much less can it
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be alledged, that he hath particularly fix'd the Government of the several Nations of the Earth in such Persons and their Families in an immediate Way, as he did some of the Kings of *Israel* of Old, by an express Revelation from *Heaven* about it. As the end of Government is for the good of the Community, he hath left it to each Nation and People to cast and frame itself in such Manner, and upon such Conditions, as it should judge to be best for it: And when, in the Course of Providence, such a Frame of Government is once Establish'd, and the Person or Persons that are to Rule in such a Method pitched upon, or come to the Possession of their Government; they are said to be the Ministers: *That is*, The Instruments of *G O D*'s Providence for good to such a People, whilst they pursue the end of their Office; which is to protect Innocence, and to promote Justice and Peace. But there is nothing of an Hereditary Divine Right in this, as if the *GOD* of *Heaven* had for ever fixed the Government of a People under such a Ruler and his Posterity, tho' he acted diametrically opposite to the end of his Office, (*Viz.*) *The Good of his People*; which he was bound to pursue, both by the Command of *G O D*, the Constitution of his Country, perhaps his own solemn Oaths and Promises, and common Gratitude, and Justice for the Honours and Services that were paid him: That not only such a one should be fixed for himself, but that his Posterity, to all Generations, should claim a Divine Right to be a Scourge of an innocent People, contrary to the National-Establishment, to the utter Ruin and Thraldome of the People: This appears to be not only

an imaginary Claim, but a vile Blasphemy and Imputation, upon the Goodness and Mercy of *GOD*; as if he could concur in authorising and perpetuating such a *Black Iniquity*. Moreover, I have laid before you, the true End of this Institution; namely, to preserve Men in Peace and Safety; from injuring one another; and from being oppress'd by a Foreign Enemy: That every one may follow his own Employment, and enjoy the Fruits of his own Labour, or give them to his Children and Friends, without being subject to be Robbed or Cheated, or unrighteously Deprived of what is his; but that every one should *dwell securely under his own Vine, and under his own Fig-tree*, as the Scripture expresseth it.

BESIDES, It is the design of Government to promote Piety and Vertue; to bring Men to the greatest Reverence and Seriousness and Piety, in the Worship of *GOD*; and to the most perfect Charity and Beneficence to each other; and to make every one Sober and Modest, and Diligent and Patient: And, indeed, whatever tends to the Improvement of Men; either in their Souls or Bodies, or advances, and secures their Happiness in this Life; is chiefly owing to this excellent Institution. To such gracious Purposes was it designed; but it requires proper Means and Instruments to make it Effectual.

No Government, how Wisely soever, contrived for a Peoples Good, but may be perverted to their Destruction; if it be in the Hands of evil Men. Where it is of any Benefit, it must be where the Best and Worthiest

thiest are chosen to be Rulers. They who are adorn'd with those Virtues, which I describ'd before; as more peculiarly proper to good Governors. They must be Men fearing *GOD*, and hating Covetousness; of pure Hearts, and clean Hands; that have a vehement Love for, and an ardent Desire of the Welfare and Prosperity of the Publick; and not of the Grandeur and Exaltation of themselves, and their own private Families and Fortunes. Men, whose Views and Passions center in their own Greatness, will ever apply their Authority to promote it; how contrary soever this Use of their Power be, to the Design of entrusting them with it.

PUBLICK Power ought never to be apply'd to private Purposes; if it is, it will plunder those whom it ought to protect, and destroy those whom it ought to preserve. What was it but this selfish Spirit in the Leading-Men of this Country about Fourscore Years ago, that brought on, and lengthen'd out, that dismal Scene of *Anarchy* and *Confusion*; under which the People groan'd for Twenty Years together? It is evident to every one, who reads the History of that Time, that the Bloodshed, Rapine and Injustice, which made such Havock then, was entirely owing to the Ambition and Avarice of the several Great Men, who gain'd Authority and Power by a pretended Zeal for the Publick: But who, when they had gotten it, apply'd it only to the establishing their own Greatness.

IT were to be wish'd, that the present Generation could boast of a better Temper in this Respect; and that it could be said of the Generality, even of the Men of Eminence and Quality (who, by their Birth and Fortunes, will be always a sort of Rulers over meaner Persons, whether they be in publick Offices or not); that they had less of this sordid selfish Spirit, and more of a publick One, than their Fore-Fathers.

A TENDER Love to their Country, would make them ever prefer the Happiness and Security of it to all private Considerations. If they could not always procure that height of Prosperity to it that they wish'd for, they would at least sincerely endeavour it; and then it were impossible for Discontents to arise: The People would not fail to have a lively Sense of the Goodness of their Superiours, and to make a grateful Return and Acknowledgement for it.

AND this brings me to the Third and Last Head I propos'd; namely, To explain the Duty of Inferiours to Magistrates.

NOW, If these be such, as I have before describ'd, they ought to be; a few Words may suffice, to explain what Behaviour is due to them.

SHALL the Great and Excellent Persons amongst a People, break their Rest and Quiet, and be continually laying out their Time and Care in watching for the Security, and providing for the Welfare, of all others?

others? And shall they, for whose Benefit this is done, remain Insensible and Unaffected? *No certainly:* Even Children come early to a Sense of the Duty which they owe their Parents, for their continual Kindness and Care; and much more may it be presum'd of People grown up to a mature Understanding and Judgment: That as they can't but have a Sense and Feeling of the unspeakable Blessings bestowed and preserv'd to them, by the Care of good Magistrates; their Hearts will over-flow with Love and Gratitude, with Respect and Obedience to them. Without the Protection and Assistance of the Magistrate, the Labours of the Diligent, to provide what is useful and necessary to Themselves and Families, would be to no Purpose; They would be a perpetual Prey to unjust Invaders. Except the Magistrate maintain'd Order and Peace, there could be no Safety to any one in his House, more than in the open Field; in the broad Day, more than in the darkest Night: The more of Mankind there were together, there would be so many more Bears and Wolves to devour each other.

As thus the Work of the Magistrate is of the greatest Benefit and Necessity to People, they ought certainly, in return, to testify the sincerest Love and Gratitude; not only *rendering that Tribute and those Honours which are his Due*, as the Apostle saith here; but all the other Marks of a thankful Heart, truly sensible of the mighty Obligations he hath laid upon them, by the faithful Discharge of his Office. Their Hearts will be for ever full of the most tender Affection,

on, for the good Deeds he hath done to them ; and their Mouths ever celebrating his Praises. The same Respect and Love will, and ought to, attend all other Magistrates ; as did *Job*, if they act as he did. *Job*, Chap. 29. Verse 7. and some of the following Verses : *When I went out to the Gate, through the City, the young Men saw me and hid themselves ; and the Aged arose and stood up. When the Ear heard me, then it blessed me ; and when the Eye saw me, it gave witness to me : Because I deliver'd the Poor that cried, and the Fatherless, and him that had none to help him. I was Eyes to the Blind, and Feet was I to the Lame, a Father to the Poor ; and the Cause, which I knew not, I searched out.*

HE gives here the faithful Discharge of his Magistracy, as the Reason of the high Respect that was shown to him : And he intimates withal, that the People freely, and of their own accord, paid him this Honour from the Sense they had of his having acted Worthily, as if it had been a natural and necessary Result of his Behaviour towards them. And, indeed, tho' I cannot affirm that the People have always made a grateful Return for the Good that was done them ; yet I think it may truly be said, that they do for the greatest Part.

THERE are some Virtues, or Duties, that we are carried so headlong and irresistibly into the Practice of, that there seems to be little or no Difficulty in the Performance of them : And of this Nature is that which I
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am now speaking of, (*Viz.*) The Love and Respect which a People ought to have to good Magistrates: The Motives to it are so many and strong, and so well perceived by every One, that the generality must be hurried into a Compliance, whether they will or not. If any are not Influenc'd, it can only be a few, who are led by Prejudice, by private Passions and Interests: Such, let a Magistrate be ever so Upright and Deserving, will not acknowledge it: But all others, who have a Sense of his Good-behaviour, cannot hinder themselves to Love and Respect him, for the Good he hath endeavour'd to do them: For Ingratitude is so Monstrous a Vice, that unless we have particular Motives leading us to it, Nature of itself recoils against it. In Effect, a People who are undutiful to a good Magistrate, must not only be destitute of all Goodness, they must be perverse Enemies to Themselves and their own Welfare; for they discourage and oppose those who are endeavouring to promote it.

OUR Fore-Fathers, who appointed this to be a Solemn Day of *Thanksgiving* to GOD throughout all Generations, for his having delivered this Church and Nation from the Misery, *Anarchy* and *Confusion* had brought upon it, shew'd thereby the high Value they had for good Magistrates, and a just and legal Government. Indeed it was no Wonder that they had then a lively Sense of GOD's Goodness in restoring these; for they had newly come out from a Scene of Suffering; they had been severely harass'd with Fire and Sword; and had learn'd by sad Experience, to value a good

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Government

Government from the want of it. And tho' this be the sure and never-failing Way, to make a People learn the true Worth of any Blessing; it is to be hop'd, or least wish'd, that they of this Land shall never stand in need to be instructed in this Manner; That we shall retain a just Sense of the Benefit of our Excellent Constitution, and a becoming Thankfulness to GOD for it, without provoking him to make us know its Value, by depriving us of it. The Nation hath for many Hundreds of Years flourish'd under it; and by the Advantage of it alone, in our own Time and Remembrance, hath made a greater Figure of Glory, Wealth and Happiness, than any of our Neighbours; tho' their Countries be more Extended, more Abounding and Fruitful.

L E T us therefore bless GOD with all our Souls, that he gave in his kind Providence, the happy Constitution of Government as by Law Establish'd in Church and State, to this Nation at first; that he restor'd it about Sixty Years ago, after all the Ruine and Calamities the Nation had under-gone by the loss of it; that he hath hitherto since preserv'd it, through all the Dangers we have run of losing it; and may he in his great Goodness still continue it, whilst there shall be a Race of People left upon this Island, to be made Happy by it. May he for this End, inspire, from Time to Time, both our Princes and Subordinate Magistrates, with that Love to the People, and Zeal for the publick Welfare, that may animate them to a faithful Discharge of their Trust: And may he likewise fill the Peoples Hearts with such a Sense of the Benefits they hereby

hereby enjoy, that may stir them up to out-do all others, in Love, in Honour, and Respect to their Governours: That as the Slaves, who are the Subjects in other Countries, have not such Obligations laid upon them to be thankful; we should let our Governours see, that we will out-do them in Duty and Love, as we are happier, and our Government easier and better than theirs.

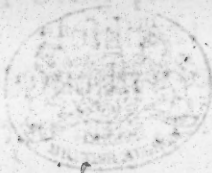
MAY GOD grant this for the Sake of his Dear Son, JESUS CHRIST.



F I N I S.

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